


" Arjuna Vishada Yoga "






GITA Chapter 1 , The Flow Charts

Compiled by
Dr. Medicherla Shyam Sunder Kumar
samc108@gmail.com

Based on teachings of

Bhagvad gita Study by Bhakti Caitanya Swami.

Gita -

Selfish karma

Chapter 1
Kauravas

Through the practice of nishkäma karma yoga
(Unselfish)

Chapter 2

There is an increase of knowledge.
with knowledge of the soul as distinct from matter,.

Fifth chapter how it should increase up to the level of the Supersoul,
as the person advances in
working in the detached spirit, for liberation,
with good association.

Chapter 5

When one performs nishkäma karma yoga on the level of knowledge of the soul only, then he tends to remain impersonal,

but when his knowledge increases and
he understands how the material world is running,
and that there is a higher controller,as seen in the fifth chapter,
then he develops a consciousness of the Supersoul

In the sixth chapter the idea that the Supersoul is an expansion of Krishna will be introduced, and then finally that one should relate with Krishna through bhakti.

Chapter 6

Chapter 1 : Visada Yoga

Yoga of the Despondency of Arjuna

{46 Slokas / Verses}

IMPORTANT VERSES FROM CHAPTER 1 AND 2:

1.1, 11, 12, 13, 14, 15, 17, 18, 20, 22, 23, 24, 40, 41, 44, 45, 59, 60, 62, 63, 64. & 2.7,
Particularly: 12, 13, 14, 20, 22, 40, 41, 44, 59, 62, 63.

The number of Slokas (Verses) in each chapter

	Dhrutarastra	Sanjaya	Arjuna	Krishna	Total Verses
CHAPTER 1	1	25	21	1 Sentence part of sloka 25	47
CHAPTER 2		3	6	63	72
CHAPTER 3			3	40	43
CHAPTER 4			1	41	42
CHAPTER 5			1	28	29
CHAPTER 6			5	42	47
CHAPTER 7				30	30
CHAPTER 8			2	26	28
CHAPTER 9				34	34
CHAPTER 10			7	35	42
CHAPTER 11		8	33	14	55
CHAPTER 12			1	19	20
CHAPTER 13			1	34	34/35
CHAPTER 14			1	26	27
CHAPTER 15				20	20
CHAPTER 16				24	24
CHAPTER 17			1	27	28
CHAPTER 18		5	2	71	78
TOTAL VERSES	1	41	85	574	700/701

Chapter Details

Common Name :	Arjuna Vishada Yoga
Number of Shlokas :	47
Shlokas by :	
Dhritrashtra :	1
Sanjaya :	25
Arjuna :	21
Lord Krishna :	Just one sentence (part of shloka- 25)
Subject Matter :	The indecisiveness & grief of Arjuna, followed by his intense inquisitiveness.

The First chapter of Gita

However much we protect & insure ourselves from problems & difficulties, they still creep in and exposing our incapacities, ignorance etc shake us up down to the core.
We study, learn and prepare ourself in various ways to prepare for such a life.
But however much we prepare ourself still many a times situations come & shatter our image of ourself and expose our incapacities & ignorance.

Whether Arjuna should fight or not ? Whether it is dharma if one fights unto death with ones own teacher or a reverential relative ? Thus was revealed a profound ignorance, and it was followed by deep grief. Luckily Arjuna had Lord Krishna as his charioteer, and thus began a beautiful dialogue between an illustrious embodiment of knowledge & a sincere seeker..

http://www.vmission.org.in/vedanta/shastras/gita/sum_1.htm

Bhagavad Gita is the revelation of the Truth by clarifying all doubts by the super conscious mind.

The Gita conversation lasted only for a short while. It was elaborated by Vyasa.

Normally 'Vishada



ends up in 'Roga' (disease),

whereas Arjuna's 'Vishada'



ends up finally in 'Yoga' (supreme path).

https://sampoornagita.wordpress.com/2013/05/14/bhagavad-gita/

Gita - Chapter 1-.Outline

A. Introduction - preparations for war (1-26)

- *1-Introduction Of The Army Commanders (1.7-11)*
- 2. Krishna and Arjuna blow their conches.(1.12-19) Duryodhana's heart is shattered.
- 3. Arjuna requests Krishna to draw the chariot between the armies. (1.25) Arjuna sees his friends and relatives in the armies. (1.20-26)

B. Arjuna's doubts (1.27-46) (Some relate to Chapter 2 - nos. 2,4,5)

Five main reasons for not fighting:

5 ARGUMENTS OF ARJUNA

1. Compassion Arjuna's change of mind leading to attachment (Raga) (1.27- 28)
2. Enjoyment - Arjuna feels he won't be able to enjoy if relatives dead (1.31-35 & 2.7-8) Grief (shoka)
3. Destruction of family - proper religious functions will be stopped (1.37-43)
4. Saintliness and fear of sinful reactions - royal enjoyment not worth the karma for killing (1.36, 44-45 & 2.5)
5. Indecision - which is better- conquering or being conquered? (2.6)

Attachment (Raga)

Grief (shoka)

Delusion (Moha)

PRIMARY CAUSE OF SORROW

EGO (AHAMKARA

Leads to

IGNORANCE (Delusion)

Leads to

ATTACHMENT (Raga)

Leads to

DESIRE (Kama/Lust))

Leads to

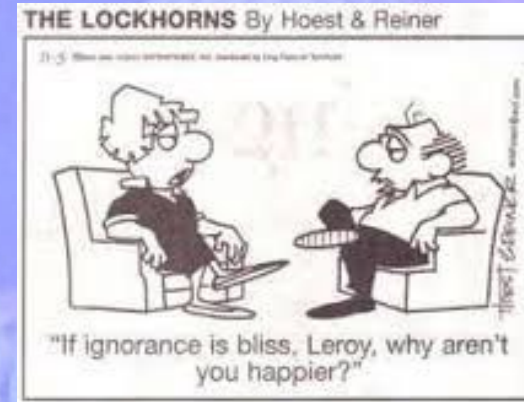
ACTION (KARMA)

Leads to

BIRTH (Janma)

Leads to

SORROW (Shoka)





Arjuna syndrome analyzed

Ignorance -->
confused understanding

feeling of **"I"** and **"Mine"**
(ahamkara and mamakara)

sorrow and delusion
(shoka and moha)

overpowering of
discriminative faculty

abandoning one's own duty
(svadharma)

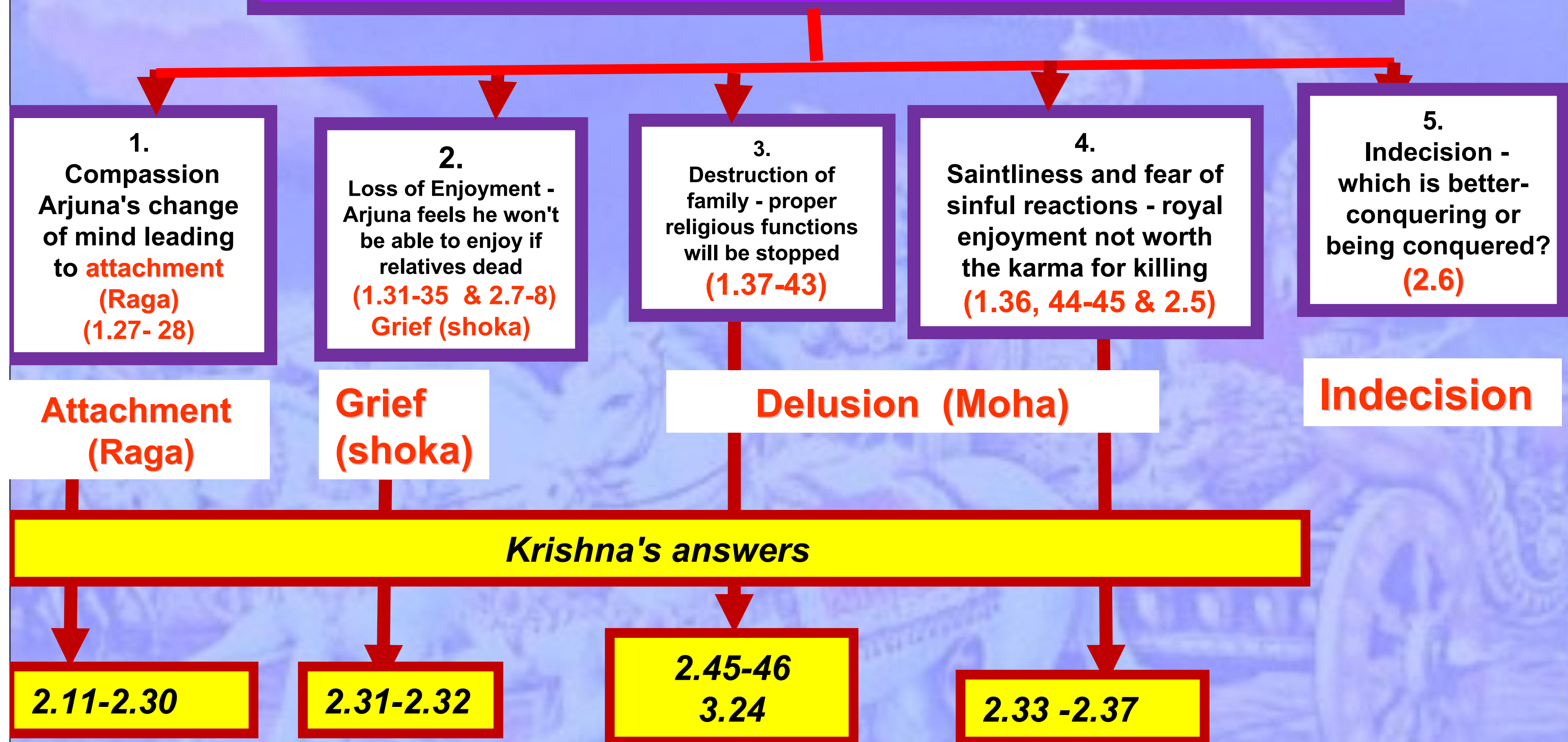
adopting alien duty
(para dharma),

even in own duty craving
for reward and egoism

accumulation of merit and
demerit
(dharma and adharma)

Endless cycle of birth and
death,samsara,consisting of
getting the experiences of the
desirable and the undesirable,
pleasure and pain.

Arjuna's doubts (1.27-46)
(Some relate to Chapter 2 - nos. 2,4,5)
5 ARGUMENTS OF ARJUNA



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Attachment (Raga)

1. Compassion (1.27- 28)

1.27. Arjuna starts to manifest his distress.
Krpaya paraya - a high grade of compassion.
1.28. His feelings of compassion are summed up - it's for his friends and relatives.

Grief (shoka)

2. Loss of Enjoyment - Arjuna feels he won't be able to enjoy if relatives dead (1.31-35 & 2.7-8)

1.29-31. How will "good" come from it? 1.32 - 35. Clearly establishes the point that he feels it won't be worth fighting because how can he enjoy on his own.What is the use of having a kindgon if there is no-one there to enjoy it with? What pleasure will he get out of it all?

Ch 2. 7-8.
In 7 Arjuna appears to surrender, but then in 2.8 there appears to be a switch in mood - he no longer seems surrendered

Delusion (Moha)

3. Destruction of family - proper religious functions will be stopped (1.37-43)

Basic idea is that family unit gives stability to society.

1. Women protected in family siutation. (1.40)
2. Good children are produced by stable householders, not varna sankara.(1.40)
3. They get good training in nice environment.
4. Ancestors helped through religious activities. (1.41)
5. Community and welfare projects develop. (1.42)
6. Those who destroy family tradition go to hell. (1.43)

Varna sankara (all ksatriyas killed, so who'll protect women and society) All will go to hell

4. Saintliness and fear of sinful reactions - royal enjoyment not worth the karma for killing (1.36, 44-45 & 2.5)

36. Arjuna very concerned about reactions, The Kauravas were aggressors.
They had done all 6 things people can be killed for as aggressors:
1. Gave poison cake to Bhima.
2. Set fire to house of lac.
3. Were now attacking with deadly weapons.
4. Were right now occupying Pandava's land.
5. Stole wife.
6. Stole wealth by treacherous means (cheating at dice).

44-45.
Ch. 2.5. Same idea

Indecision

5. Indecision - which is better- conquering or being conquered? (2.6)

Ch. 2.6. He has seemed to be quite convinced about arguments, but actually he isn't.

2.7 He says he's confused, but still he wants to surrender.

.8 Confused and overwhelmed again.

.9 Just said (verse 7) that he was surrendered, but now says he won't fight!

Verse 46. Throws his bow aside. Same bow he had said previously that if anyone tells him to put it down he'll kill them.

Bhakti Caitanya Swami

The first discourse is "The Despondency of Arjuna."
That is where Arjuna begins the process of learning.
That is where we begin our upward journey.
He and we will take that journey on the three paths (or margas):

1-the path of knowledge of who we are and hence how to choose **(jñāna marga),**

2-the path of devotion to the governing intelligence of the universe **(bhakti marga),**

3-the path of acting skillfully without being trapped by the consequences of our action **(karma marga).**

Consider the role played in all of our lives (not just in a state of clinical despondency but in everyday experience) of

1. sense of self-identity and purpose,
2. faith in providence- a beneficent guiding intelligence in the world, and
3. The ability to act confidently without being paralyzed by an ambitious or neurotic concern over results.

"OM TAT SAT"







Om- let all the deficiencies of this presentation go away
Tat- let this give Bhagavan great happiness
Sat- let this give true lasting benefits

OM SHANTI
OM SHANTI
OM SHANTI